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LES FÊTES DE MONTPELLIER. PROMENADE A TRAVERS LES CHOSSES, LES HOMMES ET LES IDÉES. By *J. Delbœuf*. Paris : Félix Alcan.

We have here a charming narrative by the well-known Professor at the University of Liège of his visit to the fêtes of Montpellier, undertaken in great measure to make the personal acquaintance of M. Dauriac, the critic in the *Revue Philosophique* of the author's work "La matière brute et la matière vivante." The description given of the fêtes, which marked the sixth centenary of the University of Montpellier, is very entertaining, as is the account of the journey through the South of France ; but as M. Delbœuf says that he was more curious to become acquainted with men than with places, what he tells us about the former will be the more interesting.

The author, with the companions of his tour, could not pass Nancy without stopping to see "the masters in the science of hypnotism" there. An account of what he saw and heard gives the author the opportunity of repeating "That he does not regard forgetfulness on awaking as characteristic of profound hypnosis, and that experience is against the efficacy of criminal suggestion unless the subject is criminally inclined." The fêtes at Montpellier commenced with a religious service in the Cathedral, during which the Bishop, M. de Cabrières, preached a sermon so liberal in tone, that M. Delbœuf thinks the time is arriving when the church will demonstrate that Moses was the precursor of Darwin. At the University reception which followed, M. Delbœuf sought out among the professors for his friend M. Dauriac, whom he had figured when first he heard from him as small, thin and dark, but now found, in accordance with the usual rule in such cases, that he was tall, robust and fair. In the course of their subsequent conversations the two Professors made mutual confidences, M. Dauriac confessing that his true vocation was music, and that he was preparing a work on the psychology of the musician ; while M. Delbœuf informed his friend that he was about to reply to his criticism of "La matière brute et la matière vivante," and that he would throw the greatest light on the origin, which was still obscure, of life and death. If the genial Liège Professor can do this, he may be the first to reap the benefit referred to in his own words : "The discovery of the cause of death could not fail to assure the immortality of its author and its inspirer, and sooner or later that of humanity at large." For, according to a medical adage, if the cause of a disease is known it is already conquered.

Montpellier was honored during the fêtes with the presence of Helmholtz, to whom but for national jealousy would have been confided the part of speaking in the name of the foreign universities. Nevertheless he was the true hero of the occasion, and when at the official reception, on the President of the Republic shaking his hand and saying a few gracious words someone feebly hissed, Helmholtz received in response a perfect ovation of applause. M. Delbœuf met with a congenial spirit in the Professor of Zoology, M. Sabatier, who has a laboratory at Cette. Their views on freewill were in sympathy. They agreed in allowing freedom not only to the superior animals, and to inferior animals and plants, but even to so called ino-

ganic matter. M. Sabatier is a Christian and at the same time a convinced transformist; having arrived at his views from religious considerations. He cited M. Dauriac as saying, "The reign of determinism is not in the objective world; its empire extends itself over nature only after having been exercised over thought. There is no other necessity than that of logic or mathematics." M. Delbœuf is evidently an "indeterminist" by nature. He heartily sympathised with the students in all their demonstrations of freedom, although one of them assumed a somewhat serious character. Dining in the open air with M. Millaud the author of an article in the *Revue Philosophique* on non-Euclidian geometry, he was prepared to talk mathematics. The surroundings were too much for him, however, and in recalling the scene he cries, "To the devil with philosophy and mathematics! I cannot recall what we said; in my remembrances, I see only blooming faces, I hear only the indistinct bursts of gaité." M. Delbœuf's sympathetic nature is shown in the fact, which he records, that wild animals in confinement soon become familiar with him.

One of the principal objects of the author's journey was to see M. Gabriel Tarde, "one of the most prolific and original publicists in France, if not in Europe," who resides at Sarlat. After quoting passages from an article of M. Tarde on Social Darwinism, which appeared in the *Revue Philosophique*, M. Delbœuf remarks that nothing is more attractive and at the same time more fatiguing than the reading of his works. M. Tarde is "the locomotive that carries you to the end of your journey across countries by turns wild, agricultural, industrial, picturesque; but without giving you time to regard and admire." Referring to M. Tarde's acute criticisms of Lombroso and his theories, the author says, "It is not that he strikes the pseudo-thinker with formidable blows, but he makes him drop gently to the ground." The French publicist sees in *imitation* the source of social life, and he has been long engaged in developing the idea, to the great importance of which M. Delbœuf bears witness; although he objects to the use which M. Tarde makes of terms taken from mathematics, physics, and biology, to express his sociological views. On the question of freewill there was no agreement. Although the latter is a determinist, he believes in penal responsibility, on the ground of personal identity; the diseased person or the madman is no longer himself, in which they differ from the criminal.

We can say nothing of M. Delbœuf's visit to the canons of the Tarn. Here was captured a lizard which displayed, when compared with a Spanish lizard in captivity with it, as much difference in character as could be found between two men chosen at hazard. The author concludes an amusing description of the habits of the two captives by recommending their history to the politicians and the historians of France and Spain, as likely to throw light on that of the peoples themselves. We leave M. Delbœuf, whose book of seventy-five pages may be said to be as full of interesting matter as an egg is of meat, with quoting his postscript: "On the day that these lines appear (March 1891) the Spanish lizard has finally cast off his savage character and follows in the footsteps of the French. Effect of imitation." Ω.